

not in NW Catalogue

Demonstration

(41)

by this

In brief,

Of what I have noted in a Book, Intituled,

A

DIALOGUE

Between a

CHRISTIAN and a QUAKER.

Wherein is manifest

That *Thomas Hickes* and his Confederates speak
not by the Spirit of God, neither is he ruled, touch-
ing the Myſtery of God in Faith, by Holy Scrip-
ture, but on the contrary.

Thom. Hickes, what thou haſt to ſay in Answer
(charge me only) and no other Perſon.

*Hold not thy peace, and be not ſtill, O God, for lo thine enemies make
a tumult, and they that hate thee have liſted up the head, they
have taken crafty Counſel againſt thy people, & conſulted againſt
thy hidden ones. Behold, ſaith the Lord, they ſhall ſurely gather
together, but not by me: whoſoever ſhall gather together againſt
thee, ſhall fall for thy ſake, and every tongue that ſhall ariſe
againſt thee in judgment, thou ſhalt condemn. Pſal. 83. 1, 2, 3.
Eſai. 54. 15.*

Printed in the Year 1673.



IT's written, Brethren, I have in a figure transferred to my self, and to *Apollo* for your sakes that ye might learn in us, not to think of men above that which is written, *1 Cor. 4. 6.* the same Apostle for confirmation of the Mystery of God, which he taught, brought the Holy Scriptures for Testimony thereof, *Rem. 10. 8.* and sayeth that he witness no other thing than those which the Prophets and *Moses* did say should come, *Act. 26. 22.* Now, *the Spirits of the Prophets are subject to the Prophets.* Now the Spirits of the Prophets is mans's Spirit, that's to be subject to the Prophets, to wit, Holy Scriptures, but the Spirit of God no Scripture sayeth is to be subject to, or to be tryed by the Holy Scripture, &c. It's noted in the 20th Article of the Church of England, that it's not lawful for the Church to ordain any thing that's contrary to God's word written, neither may it so expound one place of Scripture that it be repugnant to another; this saying is true, &c. Having spoken in brief of the Authority of the Holy Scripture, I shall from the manifestation of God's Spirit, and according to the Holy Scriptures demonstrate *Tho. Hises*, his folly, and damnable Heresie in his afore said Book.

He sayeth in *Page 5.* there is a Pamphlet lately published by *Robert West*, intituled, *Damnable Heresie discovered*: That there is such a Book published by me, it's true; but for his saying in that *Page 5.* where he arraigneth and condemneth as guilty of damnable Heresie (*viz.*) the denying to worship the measure of light in every man, that's false, as by my Book may appear. It was for his denying the light within, which convinces the World of sin to be the Lord, &c. He sayeth in his Book *Pag. 5.* many *Quakers* that read this particular in that Book, condemns it, and censures the person that asserted it. Mark! Can any *Quaker* read this particular in that Book (to wit) *measure of Light*, which is not in that Book, or censured me for it, as may appear by that Book. Again, he sayeth in *Page 5.* of his Book, Forasmuch as he affirms, this light communicated unto *Adam*, was not only God's gift to him, but also the fountain whence all that light proceeds, which is imparted or communicated unto the Creature; but darest thou stand by this assertion, sayeth he. Mark, I never affirmed such a thing. It is his Assertion, and not mine; for I have better learned of the Lord, and do know him in whom is hidden all the Treasure of Wisdom and Knowledge, and from him in me have I received of his fullness, to him be glory for ever; and not from old *Adam*, but from the second *Adam*, who is a quickening Spirit. *Tho. Hickes* sayeth in his Book *Page 53.* He that shall give a false relation of another mans Assertion, such a man is false and deceitful: See by what he sayeth in his own Book, is not he such a man, that hath in one Page of his Book three times committed

mitted that folly, &c. In Page 5. and 6. of his Book, he sayeth, Is this Christ within, God or a Creature? If God, then its the same with what was said before; if a Creature then its no Heresie, much less damnable Heresie, to affirm, that they who worship this measure of light in every man, are Idolaters; so much as they worship a Creature, &c. Here he sayeth, the light in every man is a Creature. Mark, Is not this his saying, his folly, &c. Is a thing so, because a man sayeth so? Nay, we are not to think of men above what is written (to wit) Holy Scripture: if so, where's any Holy Scripture, that sayeth, that the light in every man is a Creature. He sayeth in his Book Page 65. speaking of the light within, its proved, saith he, that it self is but a Creature, &c. Is not this privily to bring in damnable Heresie (to wit) first, to say the light in every man is a Creature, and then after 50 Pages to say, that its proved, when there is no Holy Scripture brought, nor sound Reason for proof, but his own saying, &c. may not every false person deceive a man of what he hath, if his saying may be taken for proof without farther evidence; for a man may say and swear falsely, as the people did in the dayes of old, *Jer. 5. 2.* they swore then, *that they that were no Gods lived*, ver. 7. And now *Tho. Hickes* sayeth, that the light in every man is a Creature: Is this your Champion, O ye Baptist People, that ye boast so much of, saying his Book can never be answered: surely the pride of *Jordan* will be spoiled, *Zech. 11. 3.* in a Dispute with me before many Witnesses, he affirmed that the light in every man was man's spirit, and that God breathed it into *Adam*, and that it did convince them of sin, but as then he brought no Holy Scripture

ture for confirmation of his affirmation; even so now, he brings no Holy Scripture to witness it, but his own saying, nor can he, as by my Book as before is noted, may appear: And yet he would have people believe, that the Holy Scripture is his Rule in Faith and Practice, &c. Know all then, that I do own the Holy Scriptures, as before is noted, and by them, through the manifestation of God's Spirit do know, that *Tho. Hickes* is not ruled touching the Mystery of God in Faith by them, but sets up his own sayings above them to oppose the Holy light in man, to which the Scripture gives Testimony unto, as may appear by what followeth, for the help of the weak understanding. First, I shall bring the Holy Scriptures, which testify what God is. Secondly, where he is. And thirdly, where that which may be known of God was and is manifested, to the end *Tho. Hickes* his sayings may be tried, whether they be according to the Holy Scriptures, yea, or nay. And first to the first, *That God is Light*. It's written, *This is the Message*, sayeth John, *that we have heard of him and declare unto you, that God is Light, and that in him there is no darkness at all*, 1 John 1. 5. Christ sayeth, *I and my Father are one*; and sayeth Christ, *I am the Light of the world*, John 8. 12. *That was the true Light, which lighteth every man that cometh into the world*, saith John, John 1. 9, 15. and *was before me*, sayeth he: To this agreeth the Testimony of David, who sayeth, *The Lord is my Light and my Salvation*, Psal. 27. So much in brief, touching what God and Christ is, &c. Secondly, *where he is*, sayeth David, *If I go up into Heaven thou art there; if I make my Bed in Hell thou art there*, Psal. 139. And Solomon his Son sayeth, *For thine incorruptible*

ruptible Spirit is in all things, Wisd. 12. 1. *Sayeth the Lord, do I not fill Heaven and Earth*: By common consent this manner of Speech is, that he doth fill Heaven and Earth; sayeth St. Paul speaking of the Lord, *above all, through all, and in you all*.

Thirdly, The Holy Scripture testifieth touching this Infinite and Incomprehensible God, *That that which may be known of God, speaking of them that had not the Law, is manifest in them*, Rom. 1. 19. And Christ sayeth, *The Kingdom of Heaven is within you*, Luke 17. 21.

Question. *Is the Lord in Unbelievers and Idolaters?*

Answer, Yea: If he was not in Unbelievers before they do believe, how then could he be the Author and finisher of their Faith: It's written, *He is the Author and finisher of his Peoples Faith*, Heb. 12. 2. That he was in Idolaters, the Lord himself testifieth; *When Israel was sacrificing to Balaam and burning incense unto graven Images, at that time, saith the Lord, I am the Holy One, in the midst of thee*, Hos. 11. 9. The Church of England confesseth, and I wish they knew what they did say, *That Heaven and Earth is full of the Majesty of thy Glory*.

Having produced so many Evidences touching what God is, and where he is, hear what *Tho. Hickes* sayeth in his Book Page 3. by way of Answer to a Question touching the holy Light in man, and the great God of Heaven and Earth, and then choose whom you will believe; whether you will believe the Testimony of the Lord and his holy Prophets, which before is noted, or the Testimony of *Tho. Hickes*, which followeth, as it is noted in his Book Page 8. saith he, *But if thou sayest this Light in every man is Christ and God,*

*I do not only deny it, sayeth he, but charge it with Blasphemy, &c. Mark, doth he not in this particular charge the Faith of Gods Elect with Blasphemy, and the Confession of the Church of England also. No Holy Scripture sayeth as he doth, but on the contrary, &c. Therefore I conclude that Tho. Hickes and his Confe-
derates are not ruled in Faith nor Words by Holy Scripture, but in pretence, &c. It is written in old Translation, Esai. 8. To the Law and to the Testimony, if they speak not after this meaning, it's because they are not of the Morning-light, if not of the morning-light, know whose Children ye are: the word (no light in them) is not in the old Translation to be read; for as it's before noted, the uncorruptible Spirit, who is Light in all things, and the manifestation of the Spirit is given unto every one to profit withal, &c. 1 Corinth. 12. 7.*

Quest. Is Christ in Reprobates? It's written, Know you not your own selves, how that Jesus Christ is in you, except ye are Reprobates.

Answ. It's written, If our Gospel be hid, it's hid in them that be lost; whom the God of this World hath blinded their minds, lest the Light of the Glorious Gospel of Christ, who is the Image of God should shine unto them, 2 Cor. 4. 4. Again, it's written, I am he, which was dead, and am alive, saith Christ, which tryeth the Hearts and the Reins, and that the Churches shall know, Rev. 2. Which words implies, that the Churches then were without the knowledge of Christ in them, as the Baptist Churches now are, which state is not approved of, or Reprobate. The Lord give them an understanding that they may know it, for they have need, as the Churches then had that were fallen,

fallen, to repent, and do the first work, Rev. 2. 5. The which if they do, they shall know the Testimony which God gives of himself, that *he which believes hath the witness in himself*, that's the Faith, which is the evidence of things not seen (to wit) the Lord, who is the Light in every man, whom man hath despised, *Isai. 53. 3.* and have abhorred, and the evil doers hated, *Zeck. 11. 8.* *John 3.* In Page 5. of *Tho. Hickes* his Book, he sayeth, that *Robert west* in his Book Page 6. tells us that the Spirit which God breathed into *Adam* was not mans Spirit, but another, which he calls, *The breath of our Nostrils, the anointed Lord* : That I have so written is true, the Cause why I did so was, because *Tho. Hickes* affirmed, that the light in every man, that did convince them of sin. Was mans Spirit not Christ ; for said he, whilest Christ was figured out in Types, he was not actually in being, &c. Upon this my spirit by the Testimony of Jesus, which is the Spirit of Prophecie, who then manifested unto me his folly ; but he gathering a Company on his side, over bore me by words, his Company also mocking and scoffing then at me, I patiently then bore it, and told him, that I should oppose him in Print ; but being persecuted and imprisoned, forbearing my Testimony for the Truth and against deceit, had not the opportunity to Print it until the Year 1672. which was then performed. For if I should be silent to such an affirmation (to wit) First, that the Light within, which convinceth man of sin, was mans spirit, I having knowledge from the Lord, that that Spirit which convinceth of sin was the Spirit of the Lord, should have been unfaithful to my knowledge, and suffered the Lord, who is a Spirit to be robbed of his Glory ; for the

glory of that work of convincing of sin is the Lords, not mans spirit. Upon this I was necessitated to distinguish the spirit of man, from the Spirit of the Lord, &c. But he sayeth in his Book *Page 5.* that I have wretchedly and profanely perverted that Text, *Lam. 4. 20.* Because I testify that the breath which God breathed into *Adams* nostrils, by which *Adam* became a living Soul, was not mans Spirit, but another (to wit) the true light, the annointed of the Lord, of whom the Kings of *Israel* were but signres, &c. In *Page 17.* of his Book, he sayeth, I grant the Son of God is called, *The Word of God*; if so, then he was before the World was made, and is not the Son of God, the annointed, &c. And before that he affirmed, that the Word by which God made the World was not the Christ, neither was he actually in being whilest he was figured out in Types; see how he contradicts himself. Mark, the Son of God is Christ the annointed of the Lord, by *him God made the World*, *Heb. 1. 2.* It's written, *By the Word of the Lord was the Heavens made, and all the Host of them by the breath of his mouth*, *Psal. 37. 6.* Now hath not *Tho. Hickes* manifested his ignorance, first, in affirming that the Word by which God made the world, was not the Christ; and now grants the Son of God is called the Word of God, as may appear by his Book *Page 17.* Again, he sayeth in his Book *Page 78.* 'tis not denied but that *Jesus Christ* as Mediator was in purpose and promise long before: neither do I, sayeth he, question the Eternal Deity of that Word, which in time took flesh, but though this is, and by me must be granted, yet I believe not, that the Word was then made flesh, that *Christ* was actually made known as God in flesh, according:

cording to the Mystery and intendment of those Types ; doth he not here again contradict himself ? First, he sayeth, Jesus Christ was in purpose and promise, and then sayeth, I do not question of that Word which in time took flesh ; doth not this contradict his affirmation before noted, &c. For first, he hath granted the Son of God is called the Word of God : Secondly, he hath granted the Eternal Deity of that Word in time took flesh ; all which tends to what I have contended for, and he opposed : True it is, whilest the first Tabernacle was standing, the way into the Holiest was not manifest, *Heb. 9. 8.* Tho. Hickes sayeth in his Book Page 52. speaking of me, there was one of thy friends, sayeth he, that pretended to perfection, yet the same person I proved guilty of Blasphemy, in saying the Kingdom of Heaven was in his Dog. The same man sayeth, he interpreted that Text *Lam. 4. 20.* which intends a person to mean the Spirit of God in man, which he calleth the Annoyned Eord ; and are such instances as these the Character of a perfect man, &c. I never said to him that the Kingdom of Heaven was in my Dog, neither did he ever prove me guilty of Blasphemy : indeed about 10 or 12 years past, he asked me, whether or no I did say so : I then replied, Answer me to my *Question*, and I will answer thee. My *Question* was, Doth the Lord fill Heaven and Earth, yea or nay ? said he, I will not answer : Then said I, neither will I answer thee. Doth not his denial to answer my *Question* manifest, that fear had surprized the Hypocrite. Is this fairly done to publish in Print ten or twelve years after he asked me that *Question*, that he proved me guilty of Blasphemy, who then was afraid to an-

swer to my *Question*. It's written, *He that hideth hatred with lying Lips, and he that uttereth a slander is a fool*, Prov. 10. 18. Touching that of Lam. 4. 20. I have spoken of before. Hath not *Tho. Hickes* in his Book Page 52. perverted the Text Lam. 4. 20. in saying which intends a person ; What person was that which was the breath of the holy Prophets nostrils ? The Text sayeth, alluding unto Gen. 2. 7. as it's noted in the Margin of the Bible that the *breath of our nostrils, even the Anointed of the Lord, was taken in their pits, &c.* Touching Perfection, Is believing Perfection attainable on this side the Grave to be spoken against ; then the preaching of God himself is to be spoken against : for he preached to *Abraham*, saying, *walk before me, and be thou perfect.* Again, Christ taught his Disciples, saying, *Be ye perfect as your Father which is in Heaven is perfect.* Again, the end of the Ministry is for the perfecting of the Saints, as Scripture witnesseth, &c. I am a witness for the Lord, that the Ministry which makes not the Comers thereunto perfect, and gives them the knowledge of God on this side the Grave is a false Ministry, and the Ministers thereof are deceivers, &c. In Page 3. of *Tho. Hickes* his Book he sayeth ; Yea, that which thou callest light in thee, hath in many things misguided thee. This his saying is his folly ; for *Job* testifieth, speaking of the light of the Lord, *That by his light he walked through darknes.* Job 29. 3. To this agreeth the promise of Christ, *He that followeth me*, sayeth Christ, *shall not walk in darknes, but shall have the light of life*, John 8. 12. I witness the same promise to me made good, amongst the many thousands of the Lords people this day. It's written, *That*

Job spake of the Lord the things that are right, Job 42.
 7. But now *Tho. Hickes* and his Confederates have spoken of the Light within, the things which are wrong, &c. For if any man do or speak the things that are wrong or false, he's not guided by the light within so to do, but by another spirit; &c. There are three Spirits in man (*viz.*) the Spirit of God, which is the light; whose Name is called the Lord, as it's written, *The Lord is that Spirit.*: And mans spirit, which is the Candle: And the spirit of the Devil, which moves man, or temp'reth man to sin. Now either of these three Spirits may be followed, &c. The foolish Prophets of Israel followed their own Spirits, and saw nothing, *Ezek. 13. 3.* Now he that followeth his own spirit may say, that he is led by the light within, or speaks by that light, as too many have done, not knowing what spirit they have followed, because they thought there had been but two spirits in man (to wit) the Spirit of God, and the spirit of the Devil, &c. Now if it should be so, the Soul of man that being a Spirit must be of the substance of God, or of the substance of the Devil: I say again, if there be but two Spirits in man, the Soul of man being a Spirit, must be God or of his Substance, which is blasphemy so to say, or of the spirit of the Devil. Consider of it: Therefore there is a necessity to know what mans spirit is; for that end I did distinguish in my Book, Intituled, *Damnabie Heresie Discovered*: The Spirit of man, which is the Candle; from the light within, which is, the Lord; and the spirit of the Devil from them both, &c. By what's written may appear, that the light within may be silent, while men may follow other spirits, and that the
 light

light within, as it's taken heed unto and followed, guides out of darkness. *The. Hickes* sayeth in his book Page 62. You speak of no other Resurrection, but of Christs dying and arising in you, &c. Know all men, that I do believe, when the Soul of man is redeemed by the Lord from under the dominion of Death, the resurrection is not finished, nor when the body shall be delivered from the dominion of the man of the Earth, then the Resurrection is not finished; for in that state man may marry and die. Now Christ sayeth, *The hour cometh that all that are in their graves shall hear the voice of the Son of God & shall come forth, they that have done well to the resurrection of life, and they that have done evil to the resurrection of condemnation, then there shall be no more marrying, nor giving in marriage, nor dying any more, Luk. 20. 25. Joh. 5. 28. Hof. 13. 14. 1 Cor. 15. 54.*

Again, it's written, *Every man shall receive according as he hath done in the body, whether it be good or evil, &c.* Touching things noted in *The. Hickes* his Book against the *Quakers*, as he calls them, they are of age to speak for themselves, &c. Touching what I have written is to manifest his folly and falsehood, that he may not proceed any farther; and it was upon me, and in it I have peace with God, on whose side I have written, and on whose side I have been a Souldier above these twenty years, although for it I have been imprisoned and troubled to many Assizes, but the Lord hath, as his promise is, delivered me: Glory be to him for ever and for evermore, *Amen.* Written

by me *Robert West,*

About the 60th year of my Age, to be Printed in the
Year 1673.

